

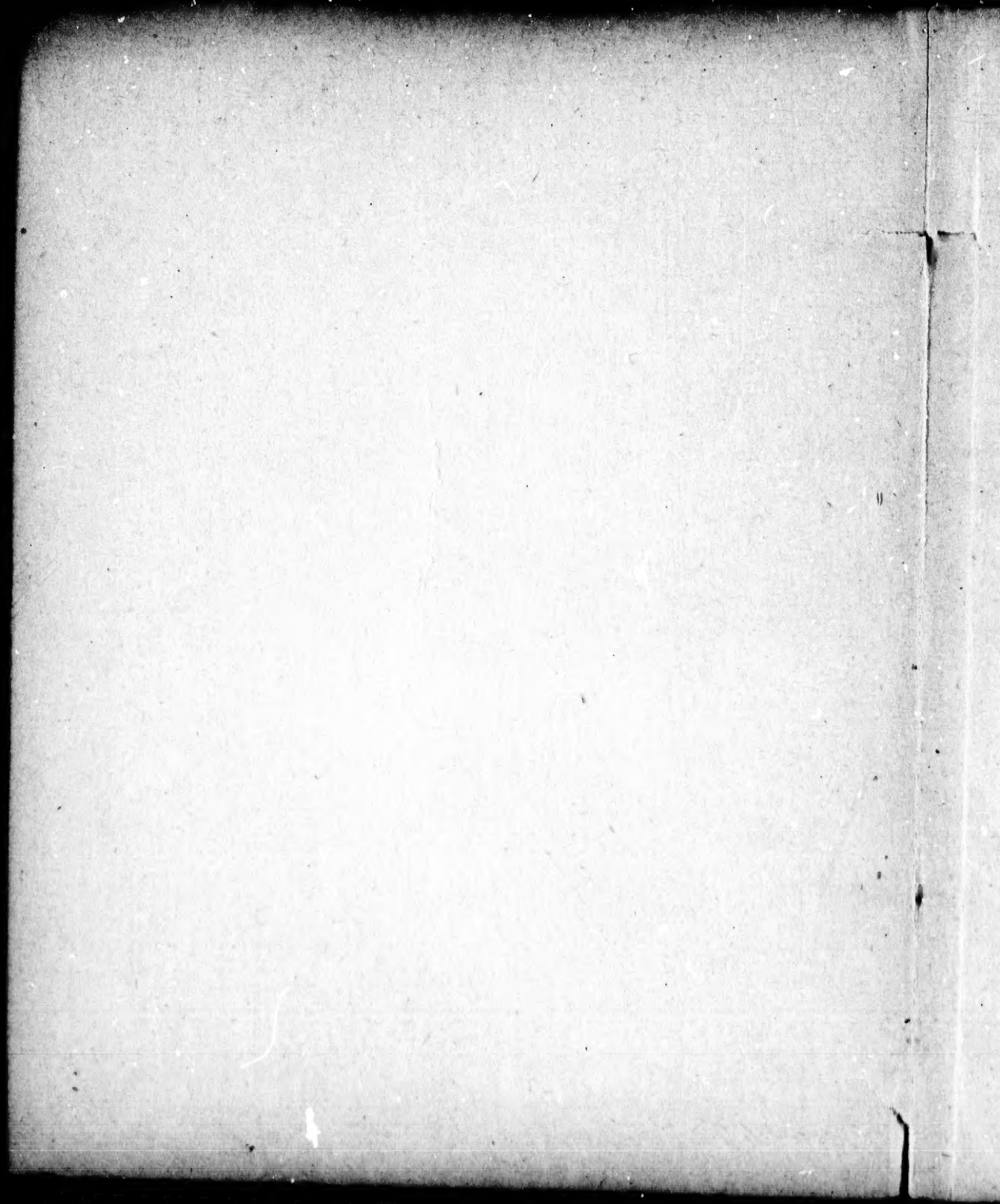
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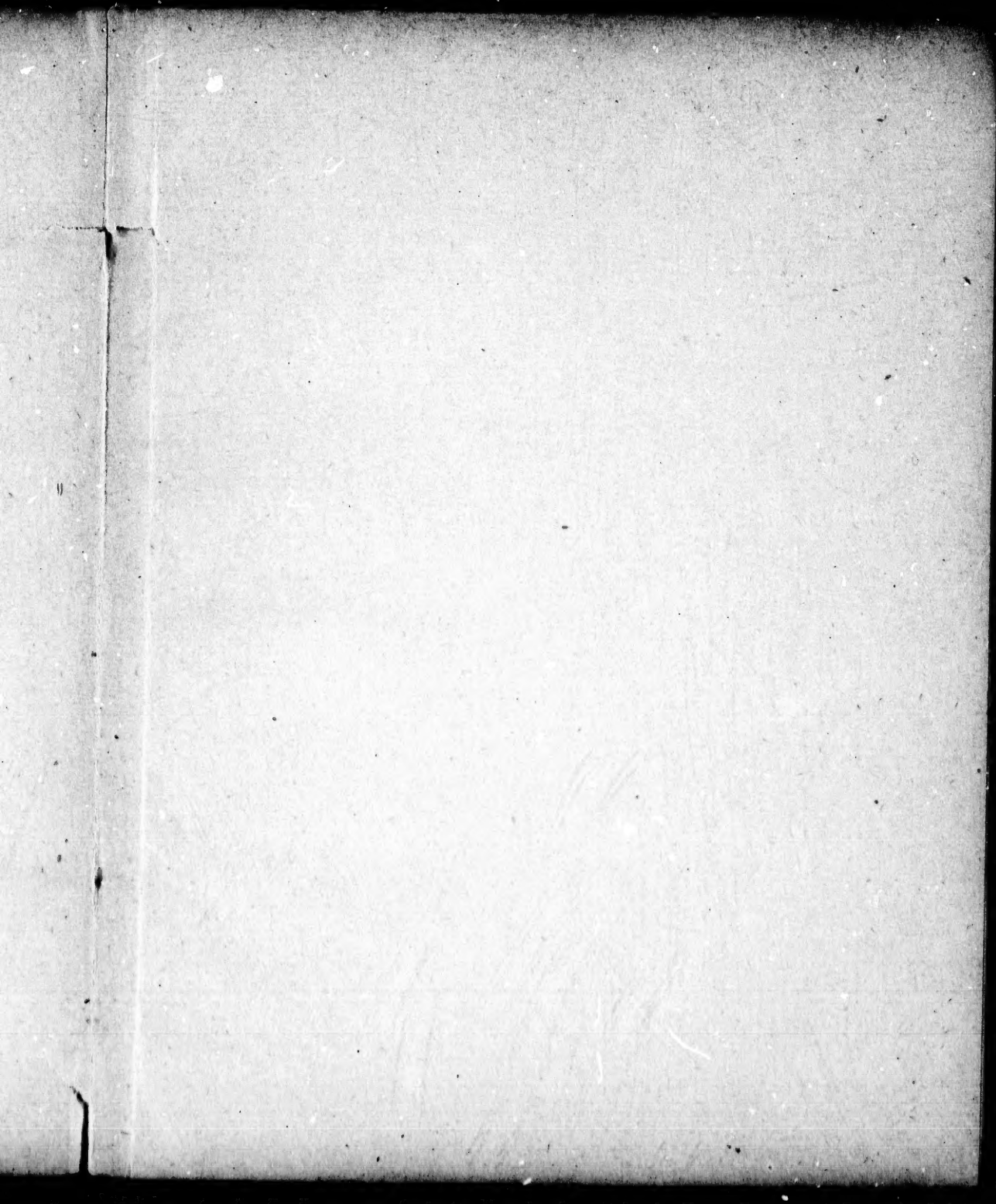
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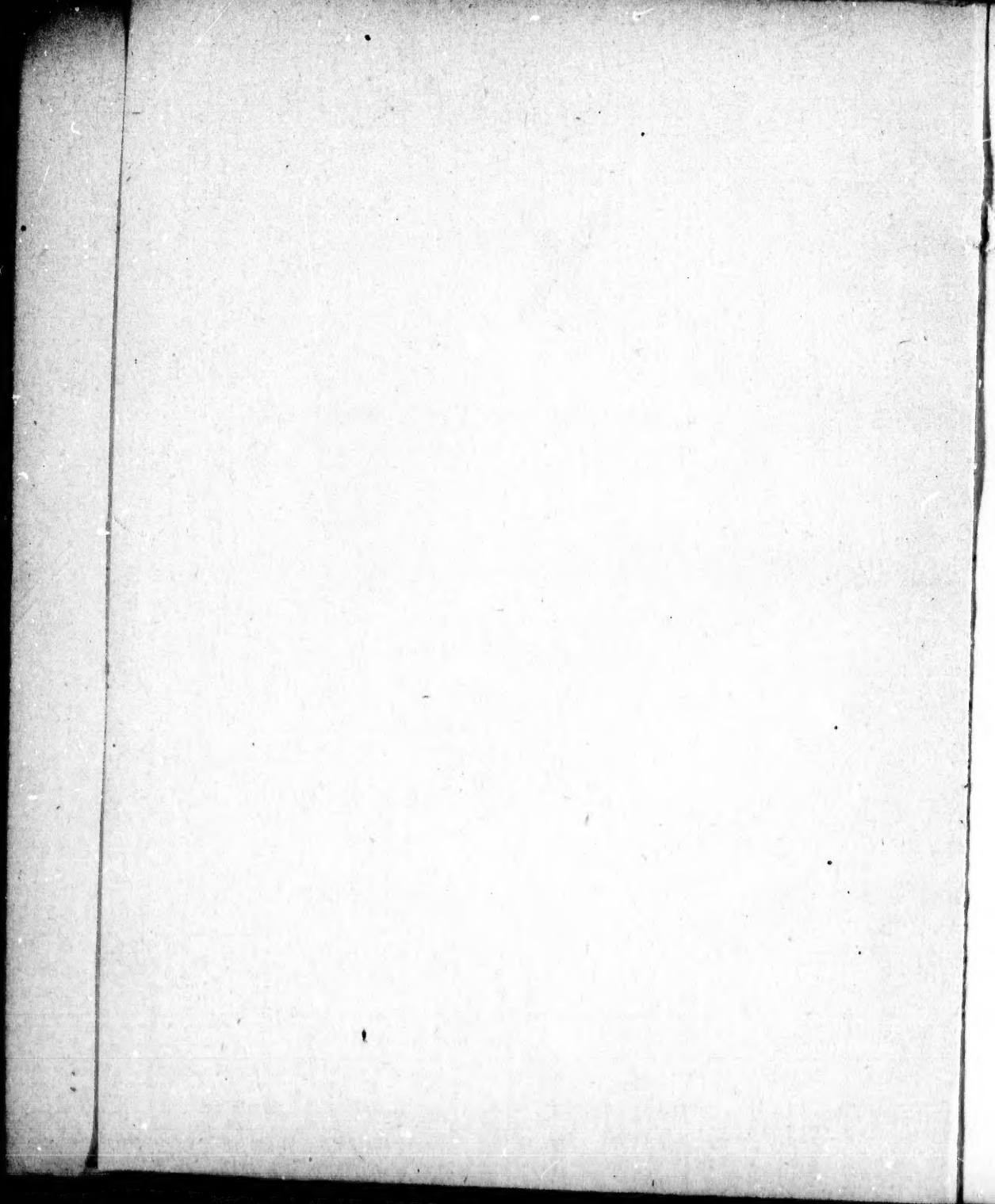
St. Andrew Work:

The Best Work in the World.

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ST. ANDREW'S WORK.



THE BEST WORK IN THE WORLD.

SOME THOUGHTS ABOUT PERSONAL WORK
FOR SOULS, AND THE METHODS OF
WINNING OTHERS TO CHRIST
BY INDIVIDUAL EFFORT.

BY THE
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“ Andrew first findeth his own brother ; and he brought him
to Jesus.”—ST. JOHN.

“ The Layman is as bound to win souls for Christ as is the
Clergyman.—C. J. WILLS.

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PERSONAL WORK FOR SOULS.

Personal Work for Souls is a subject on which very little seems to have been written.

I was asked in the beginning of the year to deliver a special address at the 3rd Annual Convention of the Brotherhood of St. Andrew at Kingston, Ontario, on the subject of Personal Religion, or Personal dealing with men, and as was natural I wanted to get all the help I possibly could on the subject, and to secure as much literature as I could to enable me to prepare for this very important task.

I tried book store after book store in Halifax in vain. They had nothing on the subject, nor did they know of any work of the kind. Through a friend I made a similar effort in Montreal and Toronto, also in vain. I then tried the well-stocked library of the Y. M. C. A. with similar results.

In despair almost and as a last resort, I communicated with the Secretaries of two of the largest Y. M. C. A.'s in America, only to learn that literature upon the subject was very uncommon, and that besides one or two small pamphlets or treatises which

they kindly forwarded, they knew of nothing that would be of service to me.

Thus it was that I came to find how little, how very very little has been published upon, what is for Christians, without a doubt the grandest work in the world. And it is with the object of setting forth in a very simple way the plain duty of every one who loves the Saviour to try and win others to Him, and of offering some suggestions as to the best way of doing this, that I put into print these thoughts which were in in great part delivered at the Kingston Convention under the title of Personal Religion or Personal dealing with men.

1. THE STARTING POINT.

Personal work for Christ is the work of every Christian. The best way in which we can do any work for Christ now is to go right back to the word of God, and see how it was done in the time of Christ, and by His first disciples. Just as St. Paul was a model preacher, and St. John a model lover, so St. Andrew was the model soul winner.

We will take Andrew therefore for our example, and see what he did, and how he did it, in order that we may learn what we are to do and how we are to do it. Simply is his story told by St. John :

Three young men were standing together one day, in the early part of the first century, and as they stood they saw one walking near them. It was Jesus. John looked at Him ; there was life in that look, for he saw Christ as the Saviour of his soul, and having looked himself he longed to get others to see what he saw ; and then he said ; Behold the lamb of God. The two young men obeyed, and they followed Jesus, and when He said come and see, they went and saw, and spent that day abiding with Christ.

One of the two young men who heard John speak and followed Jesus, was Andrew, Simon Peter's brother. He first found his own brother Simon, and saith to to him : We, (that is, John and I,) have found Christ. And he brought him to Jesus. John 1-40.

Now the very first thought that is suggested by the story of St. Andrew as told by St. John is this, that he realized at once in his acceptance of Christ his individual responsibility for other souls. The spirit of Christ in taking possession of his heart, made it at once missionary. He wanted at once to go and tell somebody else what had happened, and to bring some other person to the same great Being whom he had discovered as the Christ.

In one word he became at once a personal worker

for Christ; he accepted as the consequence of his union with Christ, the trust of souls.

Thus we have exemplified and for all ages put on record this great fact, that every one who acknowledges Christ as Lord is expected to become a soul winner, and that the young man Peter who has not accepted the claims of Christ is to be led to do so by his brother Andrew, who has accepted them, and having accepted them longs to bring another to the same joy.

That we are justified in taking this position is evident. Andrew was not then an apostle. He was not even as an ordained minister. He was in the simplest sense of the word, a layman. He was simply an ordinary member of the church, a plain disciple of Jesus Christ, and *as such* he endeavoured to do work for Jesus, and win a soul to Him.

Whether he won by pleading, or argument, or prayer, or simply by the leading of a loving hand, we do not know. All we know is he went out from that glorious Presence inspired by the sublimest resolve that can animate the soul of man, and came not to It again until he had another to be his companion. The spirit of Christ within him was his constraint, and the love of Jesus led him out, and brought him back, but not alone.

We learn then, and this is the very starting point of our theme, that winning souls to Christ is *the work of every Christian*. St. Andrew teaches us by word and example, that every one, layman or clergyman, male or female, who owns the Lord Jesus Christ as Master, and follows him as Lord, is bound to try and win souls for Him by personal effort.

How few people to-day in the church seem to realize this fundamental principle of vital Christianity.

The popular idea with many is that if personal work is to be done at all it is to be done by the clergy, and that a layman's duty is to do his business, and leave aggressive work to missionaries and zealots. The thought of personal effort for souls by young men and young women, business men and accomplished women, is a new and strange one. And yet it ought not to be new or strange. It's as old as the Church of Christ. Let him that heareth say, come. That is he that heareth is ordered to say, come. Whosoever listens to the call of Christ, and obeys, is expected to reutter that call. No particular fitness is required for this. No education is necessary. No scholarship demanded as preliminary. Every disciple is simply expected to do it because he is a disciple. Ye are my witnesses, saith Christ. That is, His disciples are to tell about Him to

the world, and let others know what a Saviour He is, and how as Lord He demands their love. It's not strange. It's natural. It's work that everybody in the Apostolic Church set about doing just as naturally as a missionary sets about hunting up lost souls when he lands on a distant shore. How naturally St. Andrew did it. And when years after the Church was scattered abroad in 34 A. D., they *a'll* went everywhere preaching the word. Each one of them set straight before him and her, his and her trust for souls, and bravely and lovingly accepted their personal responsibility.

So must it be to-day.

Every Christian by his baptism, and confession of Christ is pledged to personal service for the Master. People are beginning to see this now. During the last few years more young men, aye and young women, have grasped this great thought of personal accountability to God for others, than during any era of the church's history since the Apostolic days, and the Brotherhood of St. Andrew, and the Society of Christian Endeavour mark the genesis of a movement which may perhaps be without parallel in the history of the Church of Christ.

The St. Andrew Brotherhood is an organization

raised up to emphasize this primary conception of Apostolic Christianity. Its sole object is to spread Christ's kingdom among young men. It was started about ten years ago in Chicago by some earnest young members of a Church Bible Class, and has grown with remarkable rapidity. Every member promises that he will do two things. First, that he will pray every day for the spread of Christ's kingdom among young men, and second that he will make an earnest effort each week to bring at least one young man within hearing of the gospel of Jesus Christ. But, as the Bishop of Nova Scotia remarked at Kingston "the Brotherhood of St. Andrew has no monopoly of this work; we are not the only members of the Church who are pledged to personal service."

Every Christian must do some work for Jesus. Every Christian must do St. Andrew work for Jesus. Every Christian must make a personal effort to bring his brother or sister, his friend or acquaintance to the Saviour of the world.

Even though no vow has been publicly taken, God's vows are upon every one who bears the Christian name, and these vows we cannot deny.

It is at once our privilege and our duty to try and win souls for Christ. We are expected to do it; we can

do it; we ought to do it; we must do it. Its the only way in which we can keep our hearts warm and loving; its the only way in which Christ can be pleased and His Father glorified: its the only way in which the world can be won for Christ.

This then is the starting point. May God's spirit lead us to accept it.

The meaning of personal work for souls is, bringing souls one by one by personal effort to Jesus as St. Andrew did. To this work every Christian is called, however weak, or poor, or unpractised, for every one who hears Christ is bound to try and get some one else to hear, and every one who comes to Christ is bound to get another to come. Each member of Christ's Body, which is the Church, must be a witness for His Master. In short, every Christian must accept the trust of souls.

In the language of Charles James Wills, that grand Brotherhood worker, this is to be the thought that should inspire our lives, the thought of our own responsibility, that God has led us to be Christians the best kind of men, the sons of God, that He has given us the best work to do, and that work is to win the world for Christ.

2. PERSONAL EXPERIENCE THE FIRST THING. ANDREW FIRST FOUND CHRIST HIMSELF.

Before Andrew went to find his brother, Andrew first found Christ himself. This it seems to me is the basis of all work for Jesus. The soul that goes to find, goes because it has been sought, and found. And the soul that has been sought and found, has passed through an experience so definite and real that it not only can, but is constrained to say, I have found Christ.

Before anyone can enter upon the path of St. Andrew service, he must enter the door of St. Andrew experience. In other words he must have an experimental knowledge of the great truths set forth in the truth of the Gospel, and a personal acquaintance with the Lord Jesus Christ.

The underlying reason of all personal work is personal religion, and personal religion is at once the forgiveness of one's sins, and one's acceptance with Christ Jesus our Lord.

What was this experience of St. Andrew?

The experience of St. Andrew was to my mind all summed up in that little word Eureka, I have found; and the various steps that led him to that soul transforming discovery are told very simply by the evangelist.

Friendship seems to have been the predisposing cause ; his friendship with an earnest and godly young man, through whom and in whose company he was brought into the presence of Jesus. That was the first thing. Then he heard Jesus preached. Faith, says the Apostle cometh by hearing, and Andrew heard Jesus proclaimed as the Lamb of God, and was seized with a strange desire to draw nearer to Him. He obeyed that aspiration and followed on, his one desire being to know Christ better, and to be with Him where He was. And Christ seeing that He was willing to know and love the truth spoke to Him, and called him as he calls every young man by His spirit to-day, saying, 'Come and see.' He came. Christ drew him with the constraining chords of a man, and with the sweet influences of his love, but not in such a manner as to destroy his will. Andrew was a free soul, freely he was called and freely he obeyed, and it was that act of obedience that was the turning point in his life. He came to Jesus. He came and saw His life. He abode with Him that day.

What took place there we shall never know in this world ; we only know that when St. Andrew came away he was a different man. Something had happened. Something that could hardly be described, and yet-

could be best described, as a discovery. It was that great transaction between Christ and the human soul, which takes place when the timid, trustful hand of faith is taken by the Mighty Hand of God's Eternal Son; or rather when the Son of God as the Heavenly Merchantman has found the soul He has long been seeking, and the soul looks up and cries in the joy of the great Surrender, take me, make me Thine forever.

I have found Christ, I have found Christ. It was from that day that St. Andrew started out as a personal worker for souls. That was the explanation of it all. He had found Christ.

O brothers: this is the great secret of personal service. The great joy, the undying inspiration, the progressive and irrefutable reason of continuous personal effort to win souls to Jesus, is the experienced realization of our union with Jesus Christ by the obedience of faith. We have found Christ. We know, and this joy no man, no theories, no cold negations of philosophy can take from us, that there has been iterated in our experience, the experience of our brother Andrew, that what took place in his soul, has taken place in ours.

Christ became from that day to Andrew a different Being. He was no longer a stranger; He was a friend.

Not exactly like an earthly friend, but the dearest, best, greatest Friend. He became very dear to him. He was loved with an uncommon love. After that day Andrew's whole idea was to please Him, and follow Him, and trust Him entirely. And then coincidentally with this, a great change came over Andrew's life. He looked at things in a different light, and referred all things to a different standard. It was like a change of the centre of gravity; he had begun to revolve around a new Sun.

So is it with the soul to-day that finds Jesus. Jesus becomes a different being. He is loved instead of being respected or admired. He is trusted; He is looked to; He is lived in. Truly, and with deep humility the soul can say: He is my dearest Friend. I feel towards Him as to no other one on earth or heaven. And along with this the life is changed. Old loves have died away; old sins lost power; old haunts no longer have attractions; old ambitions fail to sway.

A life transformation has taken place. A definite, positive, creative experience has taken place. The soul has come to Christ, has found Christ, possesses the life that He gives. Eureka Christon.

Have you found Christ? Can you and I say with

St. Andrew and Philip we have found Him? If we have we know we have found Him just as St. Andrew did. If we have not we have only to do what St. Andrew did to find Him.

Behold the Lamb of God; there is life in looking unto Jesus. No soul ever looked with the eye of faith to Jesus, ever looked in vain; for Jesus says, as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that *whosoever* believeth in Him should not perish, but have eternal life. If a look at a lifeless serpent saved, how much more a look at the living Christ.

Hear, and your soul shall live; there is life in hearing the word of God for Jesus says: Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life. They that *hear* shall live.

Follow Jesus; there is life in the effort to obey the Lord. No one who ever honestly rose in obedience to the Spirit's call, and followed after Christ, ever made the attempt in vain. Then shall we know, if we follow on to know the Lord.

Come, and see; there is life in coming to Jesus, and seeing Him by faith. Where is a willing soul there is

a soul that will be blessed. An honest, and open, and good heart, Jesus will enter and save.

And if we do these things, things we can do if we will, then we shall have that which St. Andrew had, and realize what he realized, and feel what he felt.

Our God is true, and time alters not this truth. By accepting the primitive conditions, personal surrender, and voluntary trust in Jesus, the souls get *now*, what souls got then, the blessing of primitive Christianity, the realized joy of the possession of Christ. As many as received Him to them gave He, as He now gives, power to become the sons of God. If we hear, and follow, and seek, and see, we find Christ.

Think of it. Then there is *realized*, what before was heard of perhaps, or told about. Then there is possessed what before was only seen or known as possessed by those whose profession was so sincere that its actuality was never questioned. Then there is understood what before was only read of. Just as a man dreams of being in love, or reads about it, or hears it described, or sees how it acts upon others, yet never knows what it is until he really falls in love himself, and thus gets in the reality of actual experience what was before the unsatisfactory and fancied possession of mere second-hand knowledge. Then the

witness of the spirit evokes from the soul its glad Eureka. A conviction takes possession of us invincible by mere reason, and impervious to the assaults of doubt.

If e'er when faith had fallen asleep,
 I heard a voice 'believe no more,'
 And heard an ever-breaking shore
 That tumbled in the Godless deep,
 A warmth within the breast would melt
 The freezing reason's colder part,
 And like a man in wrath *the heart*
 Stood up and answered 'I have felt.'

Yes. The heart has felt. It has known. It has realized. The land of promise has become the land of possession. God's word has been taken just as it stands, and has been found to be true. He that believeth *hath* everlasting life. He that comes does find rest. That St. Andrew transaction has again been transacted, and the new life has become a matter of realized personal experience.

All things have become new. The sun is robed with a gladder light; the stars look down upon us with brighter eyes; even nature is transformed. Our brother men seem friendlier than they were, and all the world is kinder. We love the things which once we hated, and hate the things which once we loved.

We are no longer slaves ; we are sons, we are sons of the King.

In one word, we know by direct personal knowledge the great verities of the Christian life, not as imaginations, or theories, or as phenomena which were manifested in the lives of the apostles and saints, ancient and modern, but as *facts, facts*, facts of our own life possessed of a certainty as deep and as real as any of the facts of either our mental or physical experience.

For the Life was manifested and *we* have seen It, and bear witness and shew unto you that Eternal Life. That which we have seen and heard declare we unto you, that you may also have fellowship with us ; that is, that you may also share in common with us that Life which we enjoy in our experience. He that hath the son *hath* life ; and he that hath not the Son of God hath not life.

We know this, for we have found it ourselves to be true.

This I say then is at once the reason and the qualification for St. Andrew service. This is that St. Andrew experience which antedates, and originates all personal efforts to win souls to Jesus.

We must know that we are Christ's and He is ours.

One moment of personal realization is worth a life time of mere formal or hereditary religionism. We must not suppose that it is the correct thing to take it for granted that we are Christ's because we repeat the creed, and worship in church. There must be definite, personal, creative experience. We must have no rest until we have verified in ourselves the meaning of the great facts of the Christian life. We must find not merely a theory, a creed, a dogma, but Jesus our Personal Saviour. This is the St. Andrew power of having: what we want others to have; and of being what we want others to be, and of knowing what we want others to know.

It was said of the late Charles James Wills that he brought power to the Brotherhood of St. Andrew by the experience of certain great spiritual realities. It is a true saying, and worthy of deep consideration. This is the only thing that can bring power. He who wants to have the joy of finding and bringing a Peter to Christ must himself know that, whatever the past, *now* the Lord of heaven is his; that he, a sinner, has been saved by grace; that his heart's desire is to love and own his Lord, and though he is not what he ought to be, yet he is not what he once was, for by the grace of God he is what he is, a redeemed and transformed soul.

I do not say that all will have this experience in the same way, or with the same degree of fervour and conviction.

That is not possible. But in some degree each must have it, and though that experience is but as the beam in the darkness, it is enough. It is the beginning of that glory which is the sunrise in the soul of that shining light, the Light of the world, which will go on shining more and more. If any have it not, then whatever fervour or natural zeal there may be, there can be no work for Christ, for that man is disqualified for St. Andrew work, who has not done what St. Andrew did, and found what he found.

How is it that so few Christians ever think of talking to their friends and acquaintances about their souls? How is that so few of those who profess to be going heavenwards ever make an effort to induce others to go with them? They know some of their friends are not Christ's. They see that they are on the wrong road. They feel certain that if they were to die suddenly they would be lost. And yet though they know this, and profess to know Him whom they need, they never go to them to tell about Him. They say nothing. They do nothing. How can we explain such and extraordinary and anomalous fact? What is the reason?

The reason is, I believe, simply this. We do not realize the tremendous reality of the things we profess to believe. We do not know ourselves the power of the blessed life. We are not abiding in Jesus. We do not realize the danger of those out of Christ, and their tremendous need. What we need is a quickening of our own souls, the deepening of the conviction that we ourselves are on the rock, and that we have been saved to save, and the opening of our eyes to perceive the lost condition of those who give no evidence in their life of the experiences of the Christian life.

It is conviction that generates certainty, and certainty begets certainty. We are not seekers after God; we are seekers after souls. And we seek after souls because we ourselves have found Jesus; and can say with Andrew, I came, I saw, I found.

3. THE LONGING FOR SOULS. ANDREW STARTS OUT TO SEEK A SOUL FOR CHRIST.

The immediate result of St. Andrew finding Christ himself was the finding of his brother for Christ. We are not told exactly when he started out, but from St. John's narrative not much time seems to have elapsed between his discovering that Jesus was the Messiah, and his resolve to tell some one else of the extraordinary

fact. It almost looks as if he went right straight from the spot where Christ abode by the shortest road to Peter's place to tell him all about it. His soul was full of what he had seen and heard, and he wanted with all his heart to speak about it. He felt so happy too. He could not help it. He had found Christ, (it was not till long afterwards perhaps, that he came to know that *he* that day had been *found by Christ*, and that he would never have found Jesus if Jesus had not already found him ;) and the life was already rising in his soul in the very sweetness of ecstasy. The sense of pleasure was too great to be suppressed, and the desire to talk was as natural as life. He longed to tell Peter. He wanted him to share too the great Life of God, and know with him the Christ. And so we are told in those simple and beautiful words of St. John.

He first findeth his own brother Simon. He saith unto him, we have found Christ. And he brought him to Jesus.

This then is the next step in the work of personal endeavour for souls. Personal experience of the life of Christ is naturally followed by the desire to bring others to share that experience. The first natural consequence of finding Christ for ones self, or knowing Christ Himself, is a spontaneous and irresistible longing

of the soul to bring another to the same Jesus, that he too may share this wonderful experience, and that his joy too may be full.

This is a natural desire. As we read of what St. Andrew did we at once feel that he did just what any one else would have tried to do. It was the most natural thing in the world, to go and tell his brother. If he had not, it would have seemed strange, for every one who has found a good thing feels like announcing to others his elation and joy. It was just what the woman of Samaria did later on. She had found Christ there by the well so strangely. And at once, we are told, she left her waterpot and went unto the city and said to the men, come, see a man which told me all things that ever I did ; is not this the Christ ? It was just what multitudes of those whom Jesus healed felt like doing, and were only restrained from doing by the Master's great humility. They wanted to tell out at once to everybody the strange things that they had seen and heard, and the wonderful works that God had wrought in them.

The desire thus to communicate to another the blessing that I have got for myself, is just as natural as the action of the traveller who has first arrived at the desert well, and goes off at once with body and

spirit refreshed by the precious draught, to bring to others the joyful news that he has found water.

Not only is this desire natural. It is necessary. It is instinctive. It is impossible not to have it.

As a modern writer has well expressed it; "if any one is much of a man (I would say if any one is anything of a man), if there be in him much fire or energy of conviction, it will be impossible for him to pass through so great an experience as the reception of Christianity without making it known; it will be impossible for him to refrain from approaching men in their sin and misery, and endeavouring to communicate to them the secret of blessedness."

He wants to do it. Its a desire, a longing, an unconquerable instinct. It is as natural for one who has come like St. Andrew to Christ to have born within him an impulse to do something for Jesus, and bring others to Him, as it is for the man who has been rescued from the fire or a watery grave to tell out his thanks to those who saved him.

As the bird must fly, so we must speak.

We cannot but speak the things which we have seen and heard, said the apostles when they were called up by the Council and forbidden to tell the people about Jesus. It is impossible for us not to speak

about things which we seen and heard. We must do it. *We cannot but* speak. We *must* talk about them. God's word is a burning fire within which must have an outlet. Observe here the words of apostles : "The things which we have seen and heard." It was because they had seen and heard that they were burning to speak. These things were matters of personal reality to them ; facts as we have said before of actual experience. Therefore they said, we must speak about them to others.

It was the same with St. Paul. Necessity is laid upon me, he cried, yea woe is me, if I preach not the gospel. Was this necessity upon him as an apostle merely, or does this necessity lie only on those who are ordained ? Not all all. It is the natural, irrepressible instinct and necessity of the heart that is touched by the spirit of God. It was the necessity that was laid upon him as a man, a Christian. Every believer is as much under this necessity as St. Paul. He was a man of like passions with ourselves ; only a sinner saved by grace. He saw, as we see, souls lost and wandering. He knew as we knew, that the Saviour died for them also. He understood too, as we understand, that there is no one who may not be won, and that no one will be won without an effort to win. I must, he said, I

must. I must try to save them. Necessity is laid upon me. I am responsible for their souls.

In another place he expressed the same idea by another figure. 'I am a debtor,' he said. I am a debtor to Greeks and to foreigners, to the wise and ignorant. I am in their debt; I owe them something that I must pay them. I owe them the Gospel. God has given it to me, not to keep, but to spread. He has told me of Jesus that I might tell others of Him. The blessed salvation that I have is a trust with which I am commissioned. Just as the man who is made the trustee of a fund to distribute to the poor is under obligation to pay that out, and is a debtor to them till it is paid, so the apostle felt that until he had told every soul that he could in the space of his life, he had not paid them what he owed them.

I am a debtor, I am under obligation to give to all the Christless I can, the call to Christ. I owe the gospel both to those who speak Greek as I do, my Grecian fellow citizens, and to the foreigners who speak barbaric tongues. To the cultured and the ignorant, to all, I am in debt.

And should it not be thus in the case of every Christian soul?

There should be the feeling of desire, and the sense

of duty. Ever beating and moving, surging in the Christian heart, there should be the responsibility feeling of the trust of souls. There should be the hidden yearning to follow in the path of St. Andrew as he went forth to seek and find his brother. There should at least be the impulse and the desire, the feeling: somehow, somewhere I *must* speak to that man for Christ—somehow, somewhere I *must* find an opening to talk to that person about his soul. Somehow, somewhere I *must* get an opportunity to put before so and so my anxiety about him.

If this is not found present as a feeling, then it should be accepted as a duty. The necessity that Christ has upon us must be acted upon. Each must feel that his life is a hollow unreality if it is not constrained by the love of God, and animated by unselfishness. Henceforth he is to live for Christ, and in Christ. He came to seek and save; He went about doing good. He gave His life for others. So does His spirit impel His disciples to seek and save the lost, and live not for themselves but for Him, and the world of the lost. He is a debtor. Like Andrew he is bound to bring Peter to Jesus; like Paul he is bound not to keep the trust fund for himself. It would be impossible, in fact, for any one to have Christ, without wanting his friend who hasn't Him, to know Him too.

How many, many Christians there are who do not seem to have any such desire. How many of Christ's followers who never seem to feel this impulse, and realize this duty. When we think of it as a matter of sentiment it seems so natural and reasonable, for one who has received good news to tell it to others, and yet as a matter of fact, the number of Christians who are constantly anxious about the souls of others and working for them is comparatively small. What should be a matter of course, is the exception rather than the rule. We wonder at this, and ask how is it.

One reason perhaps for this is that so few Christians are taught that this *is* their duty, and that this necessity is laid upon them in virtue of their Christian name. That every believer is called to win souls, and expected to win souls, is a doctrine seldom heard. Would that every clergyman in every pulpit would continually impress his people with the idea that every one believing and professing Christ is called to be a missionary. That every one who has come to Christ is qualified to go and bring others to him, and is *expected* naturally to do so. This is not only a privilege which the select few may perform; it is the duty which every church member must perform. What are ministers among so many. All who hear must in time say come. This is the secret of the Church's weakness and of the

indifference of the masses; we have one working in each parish instead of a hundred.

Another reason is that there is such widespread doubt of the simple truth of God's word. God's word says, the soul that sinneth it shall die. He that hath not the Son of God hath not life. He that disobeyeth the Son shall not see life; but the wrath of God abideth on him. That is, the man who is not in Christ, is in a terrible state; he is lost, he is dead, he is in danger of eternal destruction. If we believe this, effort follows as a natural course, especially when made by one who knows that once he was dead, but now is alive; once he was lost but now is found, and the same Saviour who saved him will welcome and save his brother. But if we doubt this and think generally that no body is in any particular danger, and that everybody will come out all right at the last, the impulse of personal effort is impossible. The nerve that prompts the desire is paralyzed.

But the great reason is probably the sad fact that so many professing Christians have never got any further than the outside of Christianity. They profess; they do not possess. They have the faith in their lips, and in their heads; it has never got into their hearts. They have the form of religion, they have not received Christ.

If they had passed through the *Door*, (Christ is the Door, the Personal, Living Christ), and that greatest of all human experiences in the history of the soul when Christ is laid hold of by the loving hand of faith, and received into the heart, it would have been impossible not to have had at least the germ of this impulse, and the first beginning of this desire. Nature is a unit throughout the world. The same causes produce the same effects. Differences of temperament there may be, but man as man is fundamentally a unit the world around. St. Andrew's feeling as a man was just the natural feeling of every human soul. We say then that the instinct which every Christian must have, however feeble, is a natural and necessary outcome of the constitution of man as formed by God.

It is impossible, logically absolutely impossible, to have Christ in the soul without at least the desire to act like St. Andrew.

The question then for each Christian to seriously and frequently consider is, whether he is carrying out this natural consequence of his faith in Christ. Am I really anxious about the state of those who are not of Christ? Do I really believe anybody to be in danger? Have I ever made an honest effort to bring a soul to Jesus? The desire will only now by

prayer and practice. If it is followed by effort it will increase; if it is allowed to evaporate into sentiment, it will pass away. The reason why the Church of God contains so many cripples and invalids to-day is that so few are hungering and thirsting for souls, and seizing every chance of passing through the opened doors of opportunity that Christ is continually setting before them to win lost souls.

Oh, that every Christian might be led to see, that as a man and because of the mere instincts and promptings of his nature he should earnestly try and make a personal effort to save some lost soul. He has found a friend and discovered a treasure, and as a matter of course he must tell about it. That he should do it moreover as a very necessity of his spiritual life. Unless he waters others he will not be watered, and the candle hid under the bushel of cowardice or inactivity will slowly and surely be extinguished. The soul that ceases to confess Christ will cease to possess Him; the Christian that does not give out will soon not take in. One has illustrated this by a geographic comparison. There is the Sea of Galilee, with its sparkling waters fresh and pure and sweet. Why is it so sweet and fresh and pure? Because it is always giving out, as well as taking in; it has an outlet.

as well as an inlet. But look at the Dead Sea. It is lifeless, and dreary, and funereal. And why? It has an inlet but no outlet. It is all for self. It takes in all it can; it gives nothing out. The Christian who does nothing for Christ, never goes forth to sow by all waters the precious seed that he has so freely received, never finds a weary, thirsty soul to bring to the living water, will shrivel, and wither, and waste as a fruitless branch. Would that every Christian would at least *endeavour* to win a soul. It is our calling. It is our profession. It is our duty.

Yea necessity is laid upon us. I am come to seek and to save the lost. As the Father hath sent me; so send I you. Go ye therefore and seek to save.

It has been my happy experience as a Pastor to know some laymen whose great desire in life seems to be to win souls. It matters not where they are, or what difficulties lie in their way, this is their object and their desire. It is often the one thing they think about; and the work in which they are continually employed. Not slothful in business, yet fervent in spirit and serving the God, this necessity has deepened into a settled life habit, until to talk to others is at once a pleasure and a duty and an instinct of their regenerated life. It is perhaps uncommon to find in

the Churches laymen so anxious about souls, so busy in seeking them, and so successful in speaking to them. Yet after all they are only acting as all Churchmen should act, as every Christian should. To the whole body of the Church of Christ is committed the blessed gift of the gospel, and along with it the blessed duty of imparting it to others. To long to bring the prayerless to prayer, the careless to the house of God, the worldly to the blessedness of living for God. Surely this is just what any soul that has known the love of Jesus would try to do. Every chance to bring a soul to Christ should be taken by every Christian as a duty. It is his business. It is his Master's business, and therefore his.

It may be a revelation, and indeed a humbling revelation to the clergyman to discover that there are among his flock some whose hearts are beating with a more impulsive love for the lost than his, and whose lips are oftener opened than his own to privately and individually witness for Christ. But God be thanked if there be such. We should rejoice and be glad, for it's God's love after all that has begotten in them this yearning and desire. They believe, therefore they must speak. God has spoken to them, therefore they must speak to others. They are just what we are;

men and women with simple, natural, human hearts ; He has put His love into their hearts and made them strong, and happy, and blessed. The impulse to impart the secret of that blessedness is strong and unco. querable. They cannot help feeling it, and they dare not disobey it.

As clergymen let us hail with delight this manifestation of love, and this desire to do this first and best of all Christian duties.

Andrew *first* found his own brother.

When God gives us the Andrew impulse therefore, let us obey it with all our hearts. It is the Spirit of God calling us to the blessed privilege of winning a soul, and God never calls one to do a thing without opening the door for him to pass through, and giving him the power to do it. Let us start out like St. Andrew, and God's word will come to pass. We shall go out with joy, and be led forth with peace. We shall experience the gladness of saving a soul. Let us not wait for any qualification other than the simple and earnest desire of Andrew, viz. : to start out at once and tell another ; for Jesus never gives us a duty if we have faith without qualifying us for its performance. If we have this seeking spirit let us carry it out ; if we have it not let us get it by prayer. For we may

be sure of this—if we are not in earnest it is because we have nothing to be in earnest about, and if we are not seeking others and taking a personal interest in souls, it is because we have never found Christ ourselves. But if by God's grace I have found Christ, or rather have been found of Christ, then by God's grace I will seek, and find others for Christ. I must do it, necessity is laid upon me. Yea, woe is me if I endeavour not to win souls to the Master.

4. ACTION. ANDREW FINDS, SPEAKS WITH, AND BRINGS PETER.

St. Andrew's impulse did not evaporate in sentiment, or waste itself in magnificent schemes of conquering the world. At once with a simple, honest, practical effort, he put his desire into action and did the most natural thing we can think of: sought his own brother and tried to bring him to Christ.

This is at once, common sense and Christianity.

The impulse to tell out what we have felt, and bring another to share our joy, is naturally followed by prompt and practical action, and the most natural action under the circumstances for a young man was the finding out and going after another young man in whom he felt a special interest. At once then Andrew thinks of his brother. 'There is Peter; he is a roughish

kind of fellow, but there is much that is good in him ; he is just the one to get hold of ; I will try anyway. He may not listen to me ; but its worth trying.' May it not have been with some such thought as this that he started off on that grand path since trodden by myriads of soul winners to seek and find Peter.

I love to think of that errand. I sometimes picture to my mind that earnest young soul as he trod for the first time the path of personal service, his face perchance all radiant with light, and his step buoyant with a sense of new found power. As he draws near to Peter's presence, the light for a moment may fade as fears come uppermost, but duty spurs him on and deepens his resolve. He has a message ; he must deliver it. He has a wonderful tale to tell ; he must tell it. I see him coming quickly to his brother's side, and taking his rough hand with a brother's affection, and opening his lips and trying to tell what he wishes. It's not easy work, nor has he many words. His eloquent arguments fade away. He can only say one thing, but Oh, with what inexpressible eloquence those simple words of Andrew strike Peter's wondering ears. "We have discovered the Messiah. We have found Christ."

Or perhaps Andrew didn't speak to him at once ;

some others may have been there, or something hindered. It may have been for aught we know as they hauled at the dragnet that evening when the shadows were drawing on that trembling Andrew seized his chance, and in a quiet voice began his pleading.

Simon, I have something to say to you. John and I have made a great discovery. We have found Christ. We want you to find Him too. He is such a Saviour. Wont you come to Him?

And he brought him to Jesus.

It's such a natural story, and it teaches us two great lessons with regard to the blessed work of winning souls. First, that souls are won to Christ individually, and by personal effort; and second that the thing by which souls are won is the simple, personal testimony of one who is a follower of Christ.

Souls are won to Christ by personal effort; because souls are saved or lost as individuals. Just as God deals with men one by one, so should his followers. Wholesale and general efforts may be valuable at times, but the great lesson taught by St. Andrew is that if we are to win the world for Christ we must win men one by one. The St. Andrew method is best. Fix the eye of desire on one; plan the policy of reaching for one; lay the hand of entreaty on one; speak the

word of testimony to one, and bring along that one. Find your brother or friend and bring him to Jesus. Go join yourself to that one soul and bring it to Christ. Save one.

It was said of that beloved Brotherhood man, whose name I have alluded to before, that the reason he was so successful in winning souls to Christ was that where others were thinking of a Parish or a committee, he drove home the thought of *a man*. True we can't win our Peter to Christ by forming a select committee, or by organizing attractive deputations. It's the personal method that's the effectual method. The Insurance Agent or Commercial Traveller, teaches by his practice a lesson that Christians should endeavour to learn. He goes to men one at a time: he talks plainly and reasonably. If he does not succeed the first time, he goes again. He follows up his man. He selects favourable times and seasons. He is constantly reminding him of his business and relaxes no effort that will be likely to secure the end in view. But it is personal work. It is persevering. And it is effectual.

So should we work in saving souls. Each *one* must try and win one. Each Andrew must bring in his Peter. Each one must do as the young men who

won the victory for Israel against Ben-hadad did of old; *they slew every one his man.* 1 Kings 20-20.

They could never have conquered that great host in any other way; an indiscriminate effort would have certainly destroyed them, But one by one, each one slaying one, they slowly but surely gained the victory. St. Andrew doubtless wanted the world; but he taught us the best way to get the world; to get the person with whom our influence lies, the one next us, and go after him until we have found him. I saw an excellent illustration of this not long ago. An aged Clergyman who had resigned his Parish was about to introduce to his people the young man who was to be his successor. Strolling together through the Parish on the Saturday evening, they chanced to pass a grove of trees. Pointing to them the aged minister said to his young friend, "If you had to cut these trees down, how would you go about it? would you go around the whole plantation, giving each tree a single blow, and then going round them all again, giving each tree a second blow?" "Well no," he answered, "I think I should go at one tree and cut at it till it fell; then go to the second and do the same, and so on to the end." "Well," said his experienced friend, "that is the way you must do here."

That's the way all soul-winners must do. We must seek individual souls, impress them, and win them. We clergymen must cultivate the method of individual effort, practised so continually by Him who into the ears of a sinful woman, and a single anxious enquirer preached some of his greatest sermons, and beware of allowing either the public effort of the pulpit, or the whirl of committees and guilds to displace us from this effective and blessed work of pleading with souls one by one, and one at a time alone. All Church members must go and do likewise.

Christianity is lighting lamps one by one. It's picking the blessed fruit of souls by the hand of personal dealing. It's hand to hand. Face to face. Eye to eye. Soul to soul. The Church expects that every man will do his duty; and every man's duty is to seek and find men one by one and bring them to Christ.

Yes. It is God's eternal purpose that man should be saved by man. God has been pleased to work through men. God saves men by men. That was the reason Christ became man. Ever since too all Divine blessing has come through men, and to day God lights our hearts in order that we may light others. We must not expect that angels will intervene to turn

men from the paths of sin, or signs and wonders startle them to heaven. God helps men into the kingdom by the hand of man. Therefore God wants us. He wants our hand. He wants us to do what Andrew did, start out and see and find our man and get him to Christ. Let each Christian then fix his heart on one unconverted man or woman, and make that one his work. Let him be made the subject of special prayer, and particular, definite personal effort.

St. Andrew's action teaches us another great lesson. And that is that the best way to win anyone to Christ is just to deliver a personal testimony about Christ.

How was Peter won? By a great sermon. By a mighty miracle. In a great revival like Pentecost. Through a clever argument. No. Just by Andrew's going to him and saying, we have found the Messiah. I have found Christ. The ever victorious factor in the work of St. Andrew is the reality of a professed and personal testimony to the finding of Jesus. Nothing works so convincingly with the undecided as personal witness.

Analyze the action of St. Andrew and we find that there were four progressive stages in his path of conquest.

First,—He goes forth to seek. He has an object in view, to bring souls to Christ. But his object is made definite and particular, that is to win one soul, to get Peter to admit the claims of Jesus, and to acknowledge Him to be the Lord. This involves motion. So instead of obeying the lower impulse to stay with Christ and get comfort, he acts upon the nobler, to go forth and get another to share that blessedness.

Second.—He comes near and finds. The journey begun is continued and pursued to the end. Many a man stirred by a magnetic impulse resolves a St. Andrew resolve and sets forth to accomplish it; but obstacles intervene, and hindrances, frowns and laughter, thoughts and timid fears discourage, attractive counter forces draw aside, and Peter is never approached. The ardour of the would-be Andrew evaporates into resolves. He has planned, but like the man the Master tells of, he has not counted the cost.

It's not always easy to find our man. The soul that has not found Christ is sensitive and shrinking and evasive; it is exceedingly afraid of any one that it suspects is coming to influence it for Jesus. There are men who would run a mile sooner than talk with a clergyman. There are lads and girls who dread any

talk about their souls. Often too the soul lurks in hiding places. It lies in darkness. It slinks off into hidden corners and byways. There must be determination therefore to follow up and find.

Third.—He speaks and pleads with Peter. He strives to change his will. It is *the will* that is the citadel, and no fortress on earth is half so impregnable. "How hard, as one has beautifully expressed it, is it for one man to make another man better.

"Each in his hidden sphere of joy and woe,
Our hermit spirits dwell and range apart."

The solemn, lonely, separate individuality of each soul is such, that even the Omnipotent One was compelled to say: How often *would* I have gathered you, but you *would* not. Miserably powerless we feel at the door of this impregnable citadel—another human being. Again and again we have found with a sadness that we cannot describe, how hard it is to move our fellow man by pleading words. We come enthusiastic and clothed with conviction, and feel that no one can withstand our earnest words, we are met with stolidity, and sullenness, and an impassive stare. We go away feeling how weak, how utterly helpless we are."

Andrew had to do this work, and he did it well. He doesn't appear to have argued with Peter at all;

what he did was tell him he had found Christ, and there was an earnestness about his words that carried conviction.

There are occasions doubtless when argument is necessary, and the believer must assume the attitude of an apologist for the faith. Always be ready, says the spirit of God speaking through the pen of Peter, always be ready to give an answer to every one that asketh you a reason of the hope that is in you. But as a rule argument is not to win men. It generally begets controversy, and controversy kills. The more sagacious method is the masterly solicitation: Come and see. The best argument is: I have found Christ. This led the undecided Peter to surrender, and turned the current of his will.

He who goes forth to plead with for Christ, inspired with that Divine Eureka, will rarely plead in vain. The man who speaks so earnestly that the hearer must see that he feels what he says, will surely conquer.

Fourth.—He brings him to Christ. There is something grand about this last stage of St. Andrew's effort. He was not merely content with the resolve to go to him, or going to him, or even putting before him the claims of Christ, and delivering his testimony; *he brought him along himself to Christ.* He followed

up his work, and carried it out, and completed it by laying Peter's hand in that of the Master's.

What a lesson for the soul-winner.

Most of us are eager at the beginning of an enterprise; the strong and wise are eager to the end. It's easy to begin well; the difficulty is to carry out our plan to its completion. Andrew was just as eager as anyone to make a first impression, and bring Peter, to decision. But he didn't end there. When he had got him to decide, he seems to have added: 'Now, come along. I will take you to Him myself.' And staying by his side, and walking with him, he never left him until he *brought* him to Jesus.

Seek then and find your brother for Jesus. Cherish continually the idea that it's your duty to get close to souls for the purpose of saving them, and go at it like a man in earnest, determined to succeed. Let the resolve so continually dominate your mind that resolve will find outflow in action, and action in time become natural and habitual. Remember that in the Christian the desire to save souls is natural, but the practice is acquired. St. Andrew's action teaches us at once that every man who has found Christ is qualified to seek others, and that every one who honestly starts out with Christ in his heart will be blessed by God in his action.

Andrew was not then an apostle in the technical sense. He was a plain, simple, young working man, with not half the education the average Christian to-day possesses, and certainly with not half as much Christian knowledge. He was a plain layman, a weak, timid beginner.

Yet he went to find his brother and found him.

God grant to us grace to go and do likewise.

5. METHODS.

I now propose to deal with what is perhaps the most practical part of our subject, and offer a few suggestions as to the various methods in which we may go about his work of dealing with men about their souls.

Suppose a man like Andrew wants to find his Peter and bring him to Christ. What is he to do, and how is he to begin? Suppose one has an earnest desire to do good and make men better, in what way can he put this desire into operation with any reasonable chance of success? In Andrew's case it seemed so easy. There was Peter. There was Christ. All he had to do was to go and tell Peter, and bring him along. But one can't do this now, for the Master is no longer on earth, and though His Spirit is here, things are different. Granted then that one heartily and earnestly accepts

the trust of souls, what are the things to be done, and how can one best do them ?

Of course no one can lay down any well defined set of rules in a work like this, for God fulfils Himself in many ways. We can only point out some of the methods that experience has proved to be successful in the past, and which seem to be in accordance with God's will.

There is, first of all, and it is a thing any one can do, the invitation. That is, simply asking one to come to the place where prayer is wont to be made, and hear the word of God, which is able to save the soul. Or asking one to join a Bible Class, or come to a service, or attend a meeting. In itself this act is almost nothing, and often involves neither effort, nor skill, nor courage. It takes but a fragment of time and demands no peculiar gifts. But simple though it is, this invitation may be mighty in its effects and consequences. At that service to which the young man or woman came by your invitation, the crisis of the soul occurred, and Christ was sought and found. A word that you never could have uttered was spoken by another and found an entrance to the heart. The message that you had not the power to give was given by the man of God, and saved the soul you longed to bring to Christ.

It seems to me this simple invitation work is just what Philip did. When Christ found him he started off to find Nathaniel, and when Nathaniel asked him to explain things he just said—Come and see. As if he answered: 'I can't tell you all these things, or explain them perhaps as well as others, but I can tell you how to find satisfaction. Come and see yourself. Come to Him, and then you will prove all to be true.' So often one who is not gifted with the power of speaking to others about Christ, or explaining the way of salvation, may point to the place where that way is made clear, or bring them to 'some learned and discreet minister of God's word' who can help them to understand it all.

The little maid in Naaman's house could neither heal nor prophesy; but she told the great warrior where the prophet lived who could recover him. She did what she could. In her way she shewed him the way of salvation. Many and many of Christ's choice followers thank God for the day and the hour when their careless ears heard the kind and hearty invitation to God's Church which resulted in their salvation from a life of uselessness and sin.

'I shall never forget, says one, one Sunday evening in my life. I was almost gone. My feet had well nigh slipped. In fact I had determined to do away

with my life, and was going down to the river to throw myself in. As I was passing along, a young fellow with such a happy face, and friendly eye, put his hand on my shoulder and said: wont you come into the Church to-night. The service is just beginning.

I was touched. Instead of cursing him, I thanked him and said I would. I went, and it just seemed all through as if God was speaking to my soul.'

This is a branch of St. Andrew work we all can do. I do not say it is always easy. It is not. Sometimes it is very difficult. But it's a work any one can do. In our hotel or boarding house there must be some whom a word would induce to come to Church. At work in the week it is the easiest thing in the world to put in a word for Sunday that perhaps may just turn a soul. And then in our homes. Surely the least desire for the good of men would lead us to endeavour to bring to God's house our friends or guests who happen to be in our homes on Sunday, or to specially invite young men or women for the purpose of thus bringing them within the hearing of the gospel as set forth in the services of the Church, or in a Bible Class. Mere loyalty to the Church, mere enthusiasm for that branch of Christ's Catholic and Apostolic Church to which we belong, ought to be sufficient motive to make

all do this; but if there is, what there should be, real love for Christ and desire for souls, this should become a practice and a habit, until as was the case with the home of one Christian gentleman and lady I knew, our house on Sunday would become a regular rendezvous for assembling in the happiest way a number of young men and women with the object of getting them all to Church and drawing them to Christ.

Then there is the giving the invitation by a card, or a dodger, or a tiny tract. This is often in a silent way most effective, and while there is nothing so irresistible as a pleasant, hearty, and sincere word of mouth, the written messenger often does the work also.

If you are too bashful to speak, hand the invitation. If too bashful to hand it, send it.

But whatever you do, if you are a professing member of Christ's Church, do not say, I have done nothing, and will do nothing to bring one to Christ and His Church.

You can if you will, and we should consider this primary and initial step in the blessed work of soul dealing, simple though it is as being of the greatest importance for it is often the means of saving a soul. Try it.

But though an invitation is often the means of doing

much, no personal worker should ever be satisfied with merely doing that; or think that he fulfilled his trust by merely asking some one or even more than one to come to God's house. That's not the end.

That's the beginning. It's grand work for beginners, and needs in beginners often no little pluck and discretion. But that's not the goal of our attainment. If to get an invitation is not enough for the soul, then to give an invitation is not enough for the worker. We must press on, and get bolder, and want more. We must follow up that soul, and close in with still nearer personal dealing, having ever before us, clear and bright the glorious St. Andrew standard: He brought him to Jesus.

If the invitation doesn't answer that end, our duty is not done, we must try something else.

I would put next in the list of suggestions as the best means of winning souls personally to Christ, the habit of praying definitely for some careless and difficult case, and watching keenly and constantly for openings to influence him or her, as the case may be, for Christ. If every believer would fix his heart of desire on some one and make him the subject of definite prayer, it would be found that the matter of approach-

ing him and influencing him would be easier than expected.

**"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend."**

See 1 John 5-16. Col. 4-12. James 5-16. We want more faith. We want to pray more expectantly. Let me illustrate by an instance that occurred not long ago: A young member of the Brotherhood of St. Andrew, a young Bank Clerk, had prayed earnestly for a friend of his, and for some time there seemed to be no answer. One Sunday evening he asked the Lord that he might have a word with him to bless his soul, and after an inward prayer for guidance he went to the young fellow, and asked him to come with him to Church. His companion was in the habit of going on Sunday evenings to a kind of concert and semi-infidel place, and refused point blank. Somewhat discouraged the young Bank Clerk went up, and like Hezekiah just spread the matter before his Heavenly Father. 'I didn't expect an answer,' he said afterwards, 'my faith was so low, but still I wanted to pray, and somehow it helped me.'

As he was praying he heard footsteps coming up,

and presently a knock at the door. He went and opened, and there to his amazement, for he scarcely could believe it for gladness, he saw his companion standing there, and in a totally different frame of mine.

‘I think I’ll go with you to-night,’ he said. It appears he had gone about a quarter of a mile; then something seemed to work in him, he couldn’t tell what; he stopped, turned, came back, and went with his praying friend to join in the grand old service of the Church and hear the simple gospel of the grace of God.

God never fails to hear a prayer like that, and its wonderful what interest is awakened for a man when we pray for his conversion.

But following on prayer there must be the constant habit of watching for openings. To know an opening when it is made for us, and to know how to wisely and effectively make use of it is one of the highest requisites of an effectual worker for Christ.

By an opening I mean a chance to influence a man for Christ, or speak to him a word about his soul.

Sometimes these openings seemed made for us; at other times, we have, as it were, to make them ourselves. We come across a man, for instance almost

by chance, and find him in trouble ; or the conversation takes such a turn that it seems almost as if some great Power had just turned its current or purpose in the direction of religion or church ; or we are thrown into a person's company at a time when to speak to him about better things seems the most natural thing in the world.

These are what I call openings made for us. They are doors opened before us so evidently that only flat disobedience, or inexcusable thoughtlessness would make us blind to them, and prevent us pressing joyfully through them in the Master's work. At other times this opportunity doesn't come. The man or woman we want to influence does not seem to be thrown in our way, and the chances of doing anything never occur. We have therefore to make the opening ourselves. We must go and see him. To find his brother, Andrew had first to seek his brother. We must go to the place where they are are.

It has been said that the shortest way to a man's heart is through the door of his house, and certainly the shortest way to many a young man's and many a young woman's heart in our towns and cities is through the door of their boarding house. Cheerless, lonely and just waiting for a friend to turn them in the right

path, they are to be found by thousands. To go therefore and call, with the definite object of blessing their soul, is to make an opening for Christ. Have the goal before you, and though it may not be wise to introduce the subject of religion abruptly, have that always in view, and watch as keenly as a sportsman for his game for an opening to bring in the one grand thing, Christ and the way of salvation. You may indeed, as I have often been, be baulked just at the very moment when success seems at hand. The doorway may suddenly open, and another person enter whose presence puts an end to all religious conversation. As a rule it's not wise to talk to anyone about spiritual things when another is present. But never mind. Try again. Make another attempt, and an opening will come. Drop in after Church, or better still on the way to Church, and keep on praying hard all through the service that the word may be blessed, and then clinch it by an earnest endeavour to him the current of conversation on the homeward way in the direction of religious matters and the affairs of the soul. Often too, asking a friend to meet another who is spiritually gifted, or taking one to a mission is a bit of personal work that is richly crowned with success. This is what I mean by making an opening, and though it is true that our work can only be effectual when it is

done in conjunction with the working of the Holy Spirit of God, it is also true that where we co-operate with God's Spirit the openings will be made for us, and we will be stirred by some secret desire to make them.

Then, and this is perhaps *the* crowning work of all, and the ideal method of winning a soul to Christ is the talking to another soul about Christ, or personal conversation on the subject of religion.

That is, just going to one who we have reason to believe is not the Lord's, or who is careless, and simply and earnestly putting before them the claims of Christ; asking them if they have found Christ, and if not, will they not accept Him and come to his side.

I believe that a great many Christians who have a longing desire to speak to others about their souls are hindered simply because they do not know how to begin, or what to say in such a way as to help and bless. They have the blessing of Christ possessed, but they know not the joy of Christ expressed. They know they ought to do it; they want to do it. Often perchance God send a souls along their way, so close that they touch it with their passing feet. There it is. They feel if they could but say a word or open the lip, and act on the impulse which is in the heart, there would be joy in heaven. But they do not know how.

To such I would say, just ask the Lord to help you, and you will find the way will open. Just pray that petition we use in the Church service : Lord open Thou my lips ; and my mouth shall shew forth Thy praise. And then open them. If it is a brother or friend who is careless, watch your opportunity and begin something like this A. B.—‘ I am troubled about you. You have been much on my mind lately. I see you don’t care for better things as once you seemed to ; you don’t come to Church now, or Bible Class, as you used to do.’ Or simply say : A.—‘ Tell me about yourself, and how you feel about these better things.’ That will be enough, the ice is broken ; the Rubicon passed. After that there will be plain sailing. The way will open. It may be we will be surprised, but if we are in earnest He will not fail to answer, and perchance to open up the heart. Then lovingly and with an earnest prayer, press closer in, and get deeper down. Find out where he is really, and whether there is real desire for spiritual things, and a wish to be the Lord’s, and say :

Have you really given yourself to Christ ? Do you wish to ? And out then with the manful St. Andrew confession : I have ; I want you to too. Then just tell him how simple it is. Tell the simple story of

St. Andrew and his friend, or quote those marvellous verses John 3-16, John 3-36, or only say : Come and see.

Generally speaking the simplest way to lead up to personal conversation is to speak about Church matters, and discover in what attitude the person you are dealing with stands with regard to the public profession of religion. If they say they attend such and such a Church, it is easy to find out if they are members, communicants, or workers, and that naturally (and this especially applicable to clergymen) leads to the inquiring whether they really are Christ's, and have tasted the reality of the truths of Christ.

Often and often I have found that the simple enquiry, kindly and sincerely made : Do you think you are *a true* Christian, a *real* Christian ? has been the means of awakening the soul to anxiety, or leading up to a simple setting forth of the love of Jesus, and the blessedness of the spiritual life. If the answer is, as it is often, 'I don't know. I am not sure. Can any one be sure of that ?' it is so natural for the worker to urge home texts like John 1-12, or 1 John, 5, 12, 13, or plead with the person to earnestly and urgently seek for something deeper, and have no rest till they are sure that these things are true.

In the case of professed agnosticism, or avowed unbelief, it is hard to pursue the theme. As a general rule such people are unmoved by argument, and don't care about admitting the force of any appealing texts. To urge them to come to a Christ they say they don't believe in, or to call upon a God whom they ignore, or seek in order that they may find a something the very reality of which they deny, seems like pleading with a stone. In fact it's just the old story. The natural man receiveth not the things of the Spirit of God; they are spiritually (not mentally) discerned. With such it's no use arguing. As the French divine said: *la discussion n'est pas la remede à cette maladie.*

Discussion is not the remedy for that malady.

The only thing to do is to reecho the Master's words: 'If any man is willing to do His will, he shall know of the doctrine, whether it be of God;' and to shew that the only way to prove the truths of Christ and His word is to believe them. Proof does not dispel doubt; faith does. And faith does not follow from proof, it comes from an honest and willing heart. No one believes unless he is willing.

There is no known or knowable series of arguments that will dispel all manner of doubts from the human understanding. The truths of demonstration are in

the realm of the understanding; the truths of revelation in the domain of the heart. Here's the secret:

" Trust

With faith that comes of self-control
The truths that never can be proved."

And if they say: 'Oh that is just your old theological platitude—believe and then you will understand. But I can't believe. I can't believe, because I don't believe. Honestly I have tried, and believe I can't.' Then all you can do is just to plead with them once again. Seek and you shall find. Act and you will believe; follow Christ, go about doing good, pray for light, love not pleasure, help the needy, keep pure, doubt your doubts and believe your beliefs, and the light will come. And if that is no good just tell them you will not cease to pray for them, that they may also have the joy you have, and let them see from your very manner that Christ's love is in your soul. There's such a difference between a course like this and the mere cold logic of an argument.

Sometimes it's well to say a few words, and just to leave the pleading message to sink by its own weight into the soul; or else to refer to a passage of Scripture, or some well known work of such a writer, e. g., as Farrar or Liddon or Drummond. There are occasions too when a

little, simple, earnest prayer is a wonderful help. It may be you are with one in a room together and you feel as if you could say: Let us pray about it. And right then and there the *way may be opened* for you to go down on your knees together and pour out the soul in prayer to God. There's force electric in a layman's prayer. And the man who is slow of speech and of a slow tongue may find as he lifts up another in the arms of faith, and bears him as the father of old his boy, into the Master's Presence, that the words come freely, and the soul is won.

All workers for souls I think will agree with me in the statement that in nine cases out of ten the best way to lead up to direct personal conversation is by a leading question. Such a question, for instance, as: 'Do you think you have truly given your heart to Christ? have you found Christ? are you following Jesus?' or the like. Or better still, in the preliminary stages such a question as: 'Have you been to Church lately, or to the Holy Communion? Are you troubled with doubts, or have you really ever thought about the better life?'

Questions like these kindly and wisely put after earnest prayer to God, will generally be found to open up the way to a talk that will be as blessed to the

seeker as to the sought. Of course there will be difficulties and unexpected replies requiring much special prudence, but in the main the result will be far above and beyond all that our most ardent hopes could have anticipated.

Even if the question is not followed up by conversation it is valuable. Sometimes the simplest kind of a question, if it is put with prayer and strong desire, awakens a soul to a better life.

I was told by a friend of mine in Halifax, a Captain in the British Army, that many years ago when he was quite a lad as he was travelling, a gentleman in the railway carriage, a stranger to him, was reading the Bible, and before they retired he turned to my friend and reading John 3-16, he said: Isn't that a wonderful verse?

That was all he said. Five words. Five words only. Captain M.— never saw him again, but those five words made a profound and ineffaceable impression, especially as the gentleman evidently spoke out of the depths of his heart.

The late Captain Hope also, of the Royal Navy, that brave and true servant of Jesus Christ, told his doctor a few days before his death that when he was a midshipman, an older officer said to him one day :

"I never go to bed without prayer, do you?" It was a simple question; a mere sentence. And yet that simple question was the means of controlling a great and noble life. "It is between seventy and eighty years ago, but from that day to this I have never done so either." Then he added: *See the influence of a good word.*"

Instances like this should teach the value of a word in season, and that one should never omit a chance to speak a word for the Master, even if it's only to ask one a question.

If then you have a word to say, say it. If you are ever moved to open your lips, open them, for while we stand hesitating the angel of opportunity goes past our doors never to return again.

Often and often, Oh how much oftener than perhaps we think, a young man is just as it were, at the fork of the road, evenly balanced between evil and good, or perhaps 'trembling on the brink of the great temptation of his life.' All he needs is an influential factor in his life on the side of righteousness; someone just to say a word to him to turn him to the right. Do you speak that word, and be that influence. Make the attempt at least. One word of yours may eternize that soul. One little talk may eternize a character.

If you are working along with God the word will be spoken just at the right time, and the wonderful work of God be done.

And having spoken once, speak again. The habit of speaking successfully to souls, like all other habits, is the result of practice. The desire is natural; the ability is acquired. Therefore we must try and do it often, keep it up, and go about it with a good heart. We must not say we cannot. We can if we will. A profound sense of the ability of God to use our ability to every necessary degree is the secret of all true power in the Master's service. See 2 Cor., 9-8.

If Christians only realized more how much they could do by a simple word, or how many opportunities are given to them by God if they would only take them, they would not miss so often that wonderful and indescribable joy that comes to the man who speaks a word for the Master to another soul.

The practice would become habitual and natural, until the first, supreme, and always present thought regarding friend, or brother, or fellow man would be his spiritual state, and eternal welfare. And the never absent thought should be shaping itself into the constant resolve. I must find out if he is Christ's. I must make an effort to bring him to Christ. To sit

with one in a railway carriage; to be introduced to one in a walk; to board in the same house with one, or to sit at the same table; to be cast with one in the summer ramble, or to be identified with one in a common enterprise; in all these cases the ever present and dominant idea should be,—how can I find out if he is in the right state before God, and get an opening to speak a word to him for Christ, or about his soul.

To some this may seem an ideal unattainable by the average Church layman. Yet even an ideal may energize a character and exalt it to an illimitable degree. And it can be by God's grace and our practice an actuality. Let us try to live up to it, work on up to it, until to think of, and to plan for, and speak to others for Christ, will be the normal life of every true follower of the great Head of the Church.

There is another way which we may use to win souls to Christ, and it is at once very simple, very practical, and very successful. It is too a method that should be employed much oftener than it is, for any one can do it. That is *correspondence*; letter writing with the purpose of helping one heavenwards. I do not

mean by this, writing a whole letter in a homiletic strain, or after the style of a sacred epistle, a thing which very few are competent to do even if it were advisable, but rather introducing into our friendly letter a word or two wisely and lovingly for the Master and His kingdom, or writing with the distinct object of influencing for Christ and His Church. Hundreds of opportunities are constantly occurring to Christians which might be employed to advantage.

For example: A friend is in great affliction. He has just lost a darling little child, or perhaps the partner of his life. He is not exactly a religious man, though a kindly natured and excellent fellow, and, as never before in his life, his mind is occupied with thoughts about life and the nearness of the unseen world. Naturally you will write to him a letter of condolence and tell him how sorry you feel, and how your heart is sad for him. Don't end it as is so often done with the cold and comfortless platitude of the world that all must die, and life is a strange mystery, but after a prayer to the God of heaven for help, add a little word to bless his soul. Say to him: Perhaps God is speaking to you in love, and drawing you to trust in Him. Trust Him with all your heart, and give yourself to Him for ever.

"God gave *His* Son for us; we must give up all for Him."

A word in season may touch the heart for eternity.

Or perhaps another whom you love has just got married. It's the most important crisis in the life, and a word that would be uninfluential at another time will be potent then. Write the letter that you intended to write, and tell him how deeply you wish him all joy, etc., but try at the same time to put in it a word for the Master and for the better life. As you express your desire that in starting in life he may be prosperous, perhaps you could tell him how he can make his life really and abidingly happy by living for the Saviour, and what a blessed thing it is for a man to be an influence for good and for religion in the family life. Plead with him to begin his life in God, and take the right stand at the start.

Perhaps there is no more suitable time for writing with the object of helping men spiritually than when they are in trouble or cast down, or in depression and sadness of heart. Sympathy is the best avenue to soul-winning, and sympathy always enables one to use words that tell on the heart. When a man is in business perplexities, or when he is feeling with intense

feeling the loss of some old and valued friend, and realizing how near the unseen world he is, and how doubtful it is whether he is really prepared or not; or when one is full of remorse for having been overcome by a growing habit, a letter wisely written may touch a chord within, and save a soul.

Write as one once wrote to a friend in affliction so wisely and well that I cannot refrain copying it as an example for others. "Most deeply and truly do I sympathize with you in your sudden bereavement. May God give you strength in the lonely moments when you return to your desolate home. As I went back to my office I felt as if I wanted to say to you a few words which come from a full heart, and which I am sure you will appreciate. I have never spoken to you in regard to a matter that has long been well known to me, and of which I have desired to speak but have deferred from time to time. I mean your habit of using stimulating drinks. I know the powers of appetite as few others do, for I have made it a study for years. You know it too by sad experience, and how, too, it grows by every indulgence. I feel that just now will be, perhaps the critical time of your life, in the midst of your loneliness and affliction. If you yield you will, I fear, soon find yourself beyond control.

If you follow the dictates of your conscience, and resolve that henceforth looking to God for help you will never touch a drop of anything that will intoxicate you, you will through all time and eternity bless God for this trial."

The letter then concludes with a pleading and affectionate appeal, at once graceful and kind.

Surely every one will acknowledge, that it is at least a blessed thing to try and write thus for the blessing of men, in the hope that our poor efforts will at least give a little blessing to this world which is so sad. Even if the letter is not written with the elegance of finished taste, it will do its work if only written with sincerity in love. These opportunities are openings sent us by God. We can *if we will*. I am persuaded that a great deal more might be done by Christians if they only made the effort, and trust that this suggestion with regard to letter writing may be as a seed dropped into many minds to bring forth the fruit of endeavour, and practice and habit in many who as yet have never attempted anything in this way for Christ, or even ever thought of it.

The fact is, where there is a will there is a way. If we want to do something for Christ, God will open

up the way for us to do it, and teach us how, and whether it be by a word of mouth, or by a line of writing, or by the handed invitation or leaflet, it will be blessed, for He loves a cheerful worker, and will crown his attempt with blessing.

The great thing is, to be always on the look out for opportunities to do something for souls for the sake of the Master, and to be constantly thinking of ways in which it can be done. As to the details God will lead us into the right way, if we only are only given to Him, and are resolved to live as best we can for His glory. And this would be so if each Christian could re-echo the noble words spoken at a great convention of young men in Montreal, in the year 1867, by that veteran soldier of the queen, and of the King of kings, General Russell, the commander-in-chief of the forces in Canada: "I am here to-night, because, if from any peculiar position in this part of Her Majesty's Dominion I have any influence, *I want to have the whole of that influence on the side of Christ.*"

If for us to live is Christ, the way to work for Christ will surely be opened for us.

6—NEEDS AND ENCOURAGEMENTS.

It will be fitting in concluding these thoughts about personal work for souls to add a few suggestions regarding the needs of the worker, and a few words of encouragement to help the reluctant. With regard to needs.

1. Love.

As we have seen in the course of our subject, the only thing really required to qualify a man to be a personal worker for Christ is love for God, and love to man. If a man has had shed abroad in his heart the love of God, he will necessarily experience a love for souls, and *that* is the first and greatest qualification. Let him obey the impulse to win and bless others, as St. Andrew obeyed it, and he will most surely have the joy of success. It is remarkable to note how often God has been pleased to use the earnestness of a simple Christ-loving heart to the salvation of immortal souls, and how often the learned, and the scholarly, and the clever, and the cultured, have failed to be efficient personal workers, because they lacked the simple love of Christ for souls.

Yes, we must have love first of all.

Without love we can do nothing, for God is love, and without God we can do nothing. It is

only the loving who are loved, writes a modern author as he mentions the fact that St. Paul was constantly surrounded with troops of young men whose affection for the great apostle was as enthusiastic as their admiration. 'It is only the loving who are loved. None, perhaps, are more discriminating in this respect than young men. A hard and pedantic nature cannot win them.' A personal worker, therefore, especially among young men, must go forth with a heart that is warm and tender with love. A love that is 'affectionately desirous of souls, because they are dear unto us.'

2. Faith.

I would put faith next. Faith, first of all, in God; faith that is, in the robust and manly sense of joyous and triumphant confidence that if God's promises are taken as they stand they will certainly prove true. Such faith in God as Abraham had when he went forth that glorious night and looked up at the stars and believed God's word, in spite of flesh and blood and everything, a faith that sublimely overlooks impossibilities, and conquers, because it trusts in God. Such faith is power, the mountain of difficulty, however high, is cast by it into the sea of annihilation, and the

stronghold of stubbornness by it is thrown down. O, for faith in God, simple faith, simple faith, without any doubt in the heart at all.

Then faith in man. Faith, that is, in the salvability of men. Faith, that there is in men whom we seldom think of in this way, somewhere deep down in their heart a response to this invitation to a higher and grander life than that of mere pleasure. Strong belief that they may be saved, and that we may save them. We are so prone to give way to that Satan-suggested idea that it's no use trying to speak to so-and-so, he is too careless to be approached; or that it is but lost labour to make any effort to win such-and-such a one, he is too worldly to care about things Divine.

"And shall not doubt in his heart," says the Master. That is the word we need to rest on for our cheer. We must *not* doubt in our heart, but be strong in faith, giving glory thus to God. We must thrust away as a suggestion of the Evil One, the idea of our mission being a hopeless or a useless one, or that what is begun in faith and continued in God's name may nevertheless prove a failure. We must not believe them to be too utterly worldly, or irredeemably bad. Never put the stone of unbelief, says one, on the grave

of any unsaved soul, however bad he may be. That is a good word. We are so inclined to give up, often indeed before we begin, simply because of our cowardly belief of Satan's lie, that it's no use trying to begin. Not only do we give way to the discouraging idea that we can do nothing, for one thus dead in trespasses and sins, but we write over him the epitaph :—There is no hope for such an one as he.

No, no, have faith in God. Have faith like that of the large hearted Barnabas, who, when all others refused to believe that any good could be found in such a man as Saul, took him by the hand, and by *believing in him*, brought him on for Christ and His Church.

Let the nil desperandum of a larger faith and hope be the motto of the worker for souls, and let him believe that the Lord who is God of the hills is God of the valleys also, and that as He can bring down every hill, He can exalt every valley however sunken, if their be but faith.

Of all works for God, this is the one that needs most faith, and of none could it more truly be said :—Without faith it is impossible to please Him.

Remember too in this connection another thing.

The antagonistic forces in a human soul are *supernatural*. That young man, whom you long for, is so careless, so worldly, so averse to religion, because of the principalities, the powers, the spiritual forces of the Evil One, that are exercising power over the will. He is not himself. He is like the prodigal in the story whose true self was suppressed and enchained. And no power on earth can bring him to himself. The Blessed Spirit of God alone can do this, and to have Him on our side we must exercise faith. Therefore, our need of faith. But let it be a cheery faith, let it be an attracting faith. Let it make the eye bright, and the voice cheerful, and the face inspiring and full of hope. No dismality, no fear, no faithless faltering; but joyous and expectant hope, that is strong because full of faith in God.

3. Consistency.

I would put consistency next.

The worker for souls must always be thoroughly natural, open and true. Between his character and his witness there must be absolute consistency. He must be transparently sincere. His words and his work must be in harmony, for if the one belies the other his work is vain. With the Christian worker, as

with the Christian minister, character is indispensable, nay, it is everything. It is utterly useless to talk to men about church or about Christ, unless the character is sound, the reputation untarnished, and the manner and matter alike sincere. He who goes forth to influence his fellow-man for Christ must be sure, first of all, that he is one who acts as he believes, speaks as thinks, and appears to man as he appears to God, and then must carefully beware lest his manner and words be more unctuous and gracious than the reality within.

All pedantry, affectation, unnatural and goody-goody phrases are to be avoided as poison; all smiles, and gestures of welcome that are in the slightest degree affected must be shunned entirely, and every overture that is made and every word that is said must be made and said in the frank and hearty manner of one who is clothed with conviction, and consistent in life, and who is before man and before God without guile, or deceit, or sham, or hypocrisy, or any such thing.

I shall never forget the way in which a friend of mine, a very fine young fellow too, when asked what he thought of a certain Christian worker, replied :

“Oh he is too oily.”

What he meant was that his manner was too smooth, or as one remarked of a certain politician, He's too sweet to be wholesome. None are so critical as those not Christ's, and none so ready to detect flaws in character.

Let the Christian worker therefore covet earnestly this beautiful grace of sincerity, naturalness, consistency, and truth.

4. Resolution.

Then I would mention resolution.

To speak to another human being about his or her soul is often the hardest thing in the world. In fact it requires in some cases more pluck, more unconquerable pluck than any task I know of under the sun. Any one who has honestly set before him his trust for souls, and has in season and out of season tried to win men for God, will probably tell you that again and again he has gone to a man with the purpose of trying to talk to him about his soul, and has come away without ever opening his mouth on the subject. Probably just at the moment when it seemed as if the opportunity had come, his resolution failed, and somehow or another, he hardly knew why, the current of talk was turned in another direction.

The worker for Christ needs strong resolution.

Having resolved to perform for Christ, he must perform by Christ's help what he has resolved. He must gird himself with courage, and keep steadfast to the end. He can do it if he will; God will if we will. I can do all things through Christ who strengthens me. True. It is hard. But as the Greeks used to say, and it is a worthy saying, 'right noble things are hard.' They must be hard, for a thing that costs nothing is worth nothing.

"Let those who will take part in such a blessed work burst through the false shame with which Satan ties up many hands; cast aside the slothful habit with which the flesh paralyzes even active spirits; and brave the sneers of a world which must sneer if both it and they are consistent. Once having begun they will not soon stop; for they are on a track well trodden by saints and martyrs, and sprinkled with the blood of even of the Lord Jesus Christ Himself." 2 Tim. 1-7.

I might mention other very necessary characteristics if space permitted, such as wisdom, Jas. 1-5; patience, 1 Cor. 13-7; sympathy, Gal. 6-1, 1 Thes. 5-14, which the worker for Christ should earnestly covet, and constantly endeavor to attain by prayer and practice; but

there is one that in some ways perhaps surpasses, if it does not include them all, and to tell about it I will just quote the words of a church layman who was once commending the election of a certain clergyman to the great office of a bishop of the church: "My lords and brethren," he said, "there is one thing I would like to say in addition with regard to our dear brother in the Lord, and that is, that besides the gifts of piety, earnestness, eloquence and learning, he has one thing that is often lacking, and is sorely needed—he has the Divine gift of common sense.

We all need the Divine gift of common sense.

II. Encouragements.

Let me conclude this brief work on personal endeavour with a few words of encouragement. Remember, there is no work in the world that has not its drawbacks and difficulties; and work for Christ is no exception. But, on the other hand, there is no work in the world that has so much to cheer and comfort the man that faithfully undertakes it. There are many encouragements.

One great encouragement is the fact that the workers efforts are frequently appreciated in most unexpected quarters.

It will often be found that men whom we dreaded to approach, fearing that they would laugh the attempt to scorn, will receive the worker's endeavours with an attention, or rather a reciprocity of gratitude that is sometimes overwhelming. Men whom you thought would laugh and sneer, or if politeness restrained them from this, would at least inwardly be amused, will listen with interest and thank you with sincerity.

I could give numbers of instances of this. There are of course exceptions, but as the result of a somewhat varied experience, I have come to the conclusion that there lies in the majority of men a depth of thought, an anxiety, and a desire about better things we little dream of, and under the surface of the superficial life of the worldly, the careless, and the pleasure following, there is a restlessness, and dissatisfaction, and a desire for the higher life that is as the unignited fuel mass, inflammable but uninflamed because untouched by the match. It is dead, but it is fuel all the same, and can be fired.

It will be fired if you whose God's grace has lighted, will become the match to light it in turn. Their very carelessness is often merely an affected mannerism assumed to hide the hunger of the heart within. They

are weary, they are restless, and like Augustine's their heart will be disquieted till it finds its rest in Christ.

I do not believe the man lives whose nature is so debased as not at least to respect the man who out of a pure heart is trying to show him the love of God, and is exhibiting the highest interest in his spiritual welfare. They may laugh, and look amused, or turn the conversation and affect anger, but down in the heart of hearts they know that the man who does this is playing the part of a friend. I can honestly say I never remember in my experience meeting with any thing like rudeness on the part of any I spoke to about their soul, or even bitterness and anger. On the other hand I have been surprised to find how kindly and appreciatively my endeavours to speak on the one thing needful have been received by men whom I thought were essentially and hopelessly careless.

Another great encouragement is that our labor is not, and cannot be, in vain in the Lord,

You remember how St. James put it. Brethren, said he, if any of you do err from the truth, and one correct him, *let him know* that he which converteth the sinner from the error of his way, shall save a soul from death. St. Paul says, be steadfast, unmoveable

always abounding in the work of the Lord, forasmuch as *ye know* that your labour is not in vain in the Lord. It is because it is in the Lord that it cannot be in vain.

And how beautiful that Psalm verse is: He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

We may be distressed at the apparent uselessness of our efforts. We may watch for many a weary month without a sign of return. We may even at times feel inclined to give up, and conclude in our disappointment we are unfit for the work. But never let us forget our work is not in vain. God is taking care of that hidden seed, and in due season we shall reap if we don't give up. Read that touching story in the Martyr Bishop Hannington's life of the way in which he was brought into the light and liberty of the rejoicing child of God; how a college friend was led to urge him to make a definite surrender of himself to Christ, how for *thirteen months* that friend looked in vain for a sign of any effect or result, and then how after many days that seed which was all the time striking its roots, and gradually upspringing within, came forth in all its blessedness, and Hannington having made the

surrender, confided to his friend the wonderful story of his conversion.

I was told once by a lady in Toronto a most touching story of the happy death of a poor girl who had been brought to Jesus, she said, by a few words that I had spoken to her in the course of a pastoral visit paid some months before.

I couldn't remember the girl at all. I had no recollection whatever of any such conversation. And yet that forgotten interview had been the means of bringing a precious soul to the light and peace of God.

How little we know the effect our words may have ! Duty is ours ; results are God's. If we are faithful, He will take care of the seed we sow in His name. Surely this is a great encouragement.

But the greatest encouragement of all is the thought of the pleasure of the Lord in our work, and the conscious joy of his service.

Of all earthly joys, the greatest perhaps is the joy of bringing yourself a soul to Christ. It is the joy of the Lord. That joy that was His secret sustenance, and well spring of gladness in the dry desert of His earthly life becomes the joy of His followers as they feel as He

felt when He had the delight of knowing a soul was saved by His effort.

But even if that joy is not given us, and sometimes it is not, there is a joy that no lack of results, however distressing, can ever take from us, and that is the thought of His interest in our work, and His acceptance of our service. If we know that such a small thing as a cup of cold water given in His name will not lose its reward, can we doubt for a moment that He will accept our endeavor, however paltry it be, to serve His cause. "We know that He loves us, with the love of human brotherhood, as well as of Divine compassion. We are trying day by day to carry out the will of the Master who is dear to us. We are trying to be of real use to brothers and sisters who are dear to us too. They often appreciate our efforts; He always does. They cheer us often with their spoken sympathy; His unuttered and unutterable love never ceases. They give us the delightful reward sometimes of letting us see in changed and elevated lives the fruit of our labour on earth. He promises in spite of all failures and mistakes, that "when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away."

This is the greatest encouragement of all. One day the King will come in His glory, and the workers will gather for the great review, and to every faithful worker He will say those all compensating words : " Well done good and faithful servant, enter thou into the joy of thy Lord."

Have you ever done any personal work for souls ? If you have, keep on, for God's sake, for your own sake, keep on, keep on. Always be on the lookout for an opportunity to talk to souls about Christ, and to bring the great matter of their soul's salvation earnestly, wisely, and plainly before them, for never forget that the work of saving souls *is the work of the laity*, as well as of the clergy, of business men, of working men, of mothers, wives, young women and young men ; yes, of every soul that has been touched by Christ's love. We are saved, to save.

If you have not, then by God's help begin.

Take with you words, such as these, and bowing in lowly surrender before Him who has the right to that surrender, say :

" I am resolved to begin at once an earnest and

loving work for God; to make a business of it; to devote myself heartily to winning souls for Christ. I am resolved, by His grace, to spend the rest of my life in winning souls to Christ."

And this you will do, if you will say what a young man who once came to me by night said, (it was after the Church service was over, and he spoke with deep and earnest emotion), "I have decided to-night to give myself wholly and unreservedly to the Lord."

To give myself wholly and unreservedly to the Lord. This is the secret of successful personal work with souls for Christ and His Church.

THE END.



A St. Andrew Brotherhood Prayer.

Heavenly Father, Thou knowest the weakness and cowardliness of my heart. Thou knowest how much I care for the opinion of men. Help me, I beseech Thee, to care more for what will please Thee. Make me strong and courageous, that I may never be afraid to do my duty. Give me grace and courage to speak when and as I should. Let me never shrink from my duty through the fear of man. Let the love of Jesus fill my heart, that in His strength I may be strong. Give me the constant guidance and assistance of the Holy Spirit. I ask all in the name and for the sake of Thy dear Son, Jesus Christ. Amen.